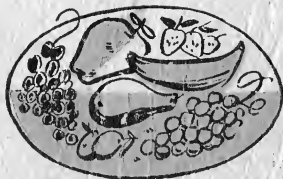


רבותי נברך



PUBLISHED UNDER THE AUSPICES OF

The Cantors Assembly of America

HEBREW PUBLISHING COMPANY
NEW YORK

רבותי נְבִירָךְ:

ברכת המזון

תוי הנגינה ועריכתם מאת
משה נתנזון

מתורגם מאת פלטיאל בירנבוים

יוצא לאור ביזמת
כנסית החזנים באמריקה

היברו פובלישינג קומפאני
ניו-יורק

RABBOTAI NEVAREH

Grace After Meals

Music composed and edited by

MOSHE NATHANSON

Translated by PHILIP BIRNBAUM

Published under the Auspices of

The Cantors Assembly of America

HEBREW PUBLISHING COMPANY

NEW YORK

RABBOTAI NEVAREH

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HA-SIDDUR HA-SHALEM

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The numbers in parentheses adjacent to the Hebrew titles of the blessings correspond to the music (page 35) which follows the text.

The point under the letters ח should be pronounced like the Hebrew ח or כ.

FOREWORD

The Cantors Assembly of America takes pride in presenting, for the first time, the entire *Birkat Hamazon* set to music. The traditional melodies, which are universally sung, have been retained and new melodies in keeping with our modes (*Nuschaot*) have been composed for those portions of grace which heretofore were not sung. Music for the special grace blessings for a *Brith Milah*, for weddings and also for the *Sheva Brachot* have been included. Much thought was given to the voice range and the singability of all of the melodies.

This publication will fulfill a need so often expressed by rabbis, educational directors, principals, teachers, Jewish camp directors, and especially cantors who are called upon to lead in grace after meals. It will help to standardize the singing of grace. Through this medium, the chanting of grace at all functions and occasions will be more meaningful, inspiring and will induce greater participation.

We wish to thank Reverend Moshe Nathanson for having generously given of his time and effort, for composing much of the new music, for editing, arranging and proofreading of this booklet. We are deeply grateful to Reverend David J. Putterman, our Executive Vice President, for his many valuable suggestions and constant collaboration with Reverend Nathanson. Thanks

are due also to Reverend Charles Sudock, our Vice President, who suggested this publication.

We are grateful to Mr. Harry Coopersmith for permitting us to use his adapted tune “Al Hanissim and Bimey Matisyohu.” To Dr. Philip Birnbaum we extend our profound appreciation for his superb English translation of all of the Hebrew texts, and to the Hebrew Publishing Company for its Hebrew text.

May this *Rabbotai Nevareh* truly serve as a means for all to express their gratitude to God “who sustains the whole world with goodness, kindness and mercy.”

The Cantors Assembly of America

June, 1954.

RABBOTAI NEVAREH

[1] הַמוּצִיא

Over bread:

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הַמוּצִיא
לֶחֶם מִן הָאָרֶץ.

[2] עַל נְהֻרוֹת בֶּבֶל

Before grace on weekdays:

תהלים קלו

עַל נְהֻרוֹת בֶּבֶל, שָׁם יִשְׁבְּנוּ גַם בָּקִינוּ בְּזִכְרֵנוּ
אֶת צִיּוֹן. עַל עֲרָבִים בְּתוֹכָהּ תִּלְיֵנוּ בְּנוֹרוֹתֵינוּ. כִּי
שָׁם שְׁאֵלֵנוּ שׁוֹבֵינוּ דְּבָרֵי שִׁיר, וְתוֹלְלֵנוּ שְׂמֻחָה:
שִׁירוּ לָנוּ מִשִּׁיר צִיּוֹן. אִיךָ נָשִׁיר אֶת שִׁיר יְיָ עַל
אֲדָמַת נָכַר. אִם אֲשַׁכַּחֲדָּה יְרוּשָׁלַיִם, תִּשְׁכַּח יְמִינִי.
תִּדְבֹק לְשׁוֹנֵי לְחֻבִּי, אִם לֹא אֲזַכְּרֶנּוּ, אִם לֹא
אֲעֵלֶה אֶת יְרוּשָׁלַיִם עַל רֹאשׁ שְׂמֻחָתִי. זָכַר יְיָ
לִבִּי אֲדוֹם אֶת יוֹם יְרוּשָׁלַיִם; הָאוֹמְרִים עָרוֹ
עָרוֹ, עַד הִסּוֹד בָּהּ. בֵּת בֶּבֶל הִשְׁדוּדָהּ, אֲשֶׁרִי
שִׁישְׁלֶם-לָהּ אֶת גְּמוּלָהּ שְׂגֻמָּתָהּ לָנוּ. אֲשֶׁרִי שִׁיאֲחִז
וַנִּפֹּץ אֶת עַלְלִיךָ אֶל הַסֶּלַע.

HA-MOTSEE

Over bread:·

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

AL NAHAROS BOVEL

Before grace on weekdays:

Psalm 137

By the rivers of Babylon we sat down and wept when we remembered Zion. Upon the willows there we hung up our harps—when our captors demanded of us songs; our tormentors asked of us mirth: “Sing us some of the songs of Zion!” How shall we sing the Lord's song in a foreign land? If ever I forget you, O Jerusalem, withered be my right hand! May my tongue cleave to my palate if ever I think not of you, if ever I set not Jerusalem above my highest joy!

Remember, O Lord, the day of Jerusalem's fall against the Edomites, who said: “Raze it, raze it, to its very foundation!” O Babylon, you are to be destroyed! Happy be he who repays you all that you have dealt to us! Happy be he who takes and dashes your little ones against the rocks!

[3] שִׁיר הַמַּעֲלוֹת

Before grace on Sabbath and festivals:

תהלים קכו

שִׁיר הַמַּעֲלוֹת. בָּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הִקִּינוּ
בְּחִלּוּמִים. אֲזַי יִמָּלֵא שְׂחוֹק פִּינוּ, וּלְשׁוֹנֵנוּ רִנָּה; אֲזַי
יֵאמְרוּ בְּגוֹיִם, הִגִּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי. הִגִּדִיל
יְיָ לַעֲשׂוֹת עִמָּנוּ, הִקִּינוּ שְׂמֵחִים. שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ,
בְּאִפְיָקִים בְּנֻגָב. הִזְרְעִים בְּדִמְעָה, בְּרִנָּה יִקְצְרוּ.
הִלֵּךְ יִלְךְ וּבָכָה נִשָּׂא מִזֶּשֶׁף הַזֶּרַע; בֹּא יְבֹא בְרִנָּה
נִשָּׂא אֶלמִתִּיו.

[4] רַבּוֹתֵי נְבָרָךְ

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a *minyan* is present.

Leader:

רַבּוֹתֵי, נְבָרָךְ.

Company, then Leader:

יְהִי שֵׁם יְיָ מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם.*

* At a wedding feast add דוּי הֶסֶר (page 27)

At *Brith Milah* add נֹרֵדָה לְשִׁמְךָ (page 29)

SHIR HA-MAALOS

Before grace on Sabbath and festivals:

Psalm 126

A Pilgrim Song. When the Lord brought the exiles back to Zion we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes, O Lord, like streams in the Negev. Those who are sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

RABBOSAI NVOREYCH

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a minyan is present.

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and
and forever.*

* *At a wedding feast add "Banish grief" (page 28)*

At a Brith Milah add "We praise" (page 30)

Leader:

בְּרִשׁוֹת מֶרְנֵן וּרְבוּתֵי נְבִרְךָ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלֹ

Company, then Leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׁאֲכַלְנוּ מִשְׁלֹ וּבִטְוִבוֹ חֵינֵנוּ.

All:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

[5] הֵן אֶת הָעוֹלָם

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, הֵן אֶת
הָעוֹלָם כֻּלּוֹ בִּטְוִבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא
נוֹתֵן לָחֵם לְכָל בָּשָׂר, כִּי לְעוֹלָם חֶסֶד. וּבִטְוִבוֹ
הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ, וְאֵל יַחֲסֵר לָנוּ מִזֶּזֶן
לְעוֹלָם וְעַד בְּעֶבֶר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן
וּמִפְּרִיג לְכָל, וּמִטֵּיב לְכָל, וּמִכִּין מִזֶּזֶן לְכָל
בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בְּרוּךְ אַתָּה, יי, הֵן אֶת הַכֹּל.

[6] נִזְדָּה לָךְ

נִזְדָּה לָךְ, יי אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ
אֶרֶץ חֲמֻדָּה טוֹבָה וּרְחֻבָּה; וְעַל שֶׁהוֹצֵאתָנוּ, יי

Leader:

With your consent, let us now bless (our) God
whose food we have eaten.

Company, then Leader:

Blessed be (our) God whose food we have eaten
and through whose goodness we live.

All:

Blessed be he and blessed be his name.

HA-ZON ES HO-OLOM

Blessed art thou, Lord our God, King of the universe, who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures, for thy mercy endures forever. Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou, O God, sustainest all, doest good to all, and providest food for all the creatures thou hast created. Blessed art thou, O Lord, who dost sustain all.

NODEH L'CHO

We thank thee, Lord our God, for having given a lovely and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of

אֶל־הֵינוּ, מֵאֶרֶץ מִצְרַיִם, וּפְדִיתָנוּ מִבֵּית עֲבָדִים;
וְעַל בְּרִיתְךָ שְׁחַתְמָתָ בְּבִשְׁרָנוּ; וְעַל תּוֹרָתְךָ
שְׁלַפְמִדָּתָנוּ; וְעַל חֻקֶּיךָ שְׁחוֹדֵעֲתָנוּ; וְעַל חַיִּים, חַן
וְחֶסֶד שְׁחוֹנְנֵתָנוּ; וְעַל אֲכִילַת מָזוֹן שְׂאֵתָהּ זָן
וּמִפְּרִינָס אוֹתָנוּ תָּמִיד, בְּכָל יוֹם וּבְכָל עֵת וּבְכָל
שָׁעָה.

[7] עַל הַנְּסִים

On Hanukkah and Purim add:

(עַל הַנְּסִים וְעַל הַפְּרָקָן, וְעַל הַנְּבִירוֹת וְעַל
הַחֲשׂוֹעוֹת, וְעַל הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם בְּזֶמֶן הַזֶּה—

[8] בַּיָּמִי מִתְּתִיחֹו

On Hanukkah add:

בַּיָּמִי מִתְּתִיחֹו בֶּן יוֹחָנָן כְּהֵן גָּדוֹל, חֲשָׁמוֹנִי וּבְנָיו,
בְּשַׁעֲמֻדָּה מַלְכוּת יוֹן הַרְשָׁעָה עַל עַמֶּךָ יִשְׂרָאֵל
לְהַשְׁבִּיחֵם תּוֹרָתְךָ, וּלְהַעֲבִירֵם מִחֻקֵּי רְצוֹנָךְ.
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עֲמֻדָּתָ לָהֶם בְּעֵת צָרָתָם,
רַבָּתָּ אֶת רִיבָם, רָנַתָּ אֶת דִּינָם, נִקְמַתָּ אֶת נַקְמָתָם;

Egypt and freed us from the house of slavery; for thy covenant which thou hast sealed in our flesh; for thy Torah which thou has taught us; for thy laws which thou hast made known to us; for the life, grace and kindness thou has bestowed on us; and for the sustenance thou grantest us continuously.

AL HA-NISSIM

On Hanukkah and Purim add:

(We thank thee for the miracles, for the redemption, for the mighty deeds and triumphs, and for the battles which thou didst perform for our fathers in those days, at this season—

BEE MEY MATTISYOHU

On Hanukkah add:

In the days of the Hasmonean, Mattathias ben Yoḥanan, the High Priest, and his sons, when a wicked Hellenic government rose up against thy people Israel to make them forget thy Torah and transgress the laws of thy will. Thou in thy great mercy didst stand by them in the time of their distress. Thou didst champion their cause, defend their rights and avenge their wrong;

מִסְכְּרֵת גְּבוּרִים בְּיַד חֲלָשִׁים, וְרַבִּים בְּיַד מְעַטִּים,
וּטְמֵאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צַדִּיקִים,
וְזוּרִים בְּיַד עוֹסְקֵי תוֹרָתָהּ. וְלֹא עָשִׂיתָ שֵׁם גָּדוֹל
וְקָדוֹשׁ בַּעֲוֹלָמְךָ, וּלְעַמְּךָ יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה
גְּדוֹלָה וּפְרָקָן בַּחַיּוֹם הַזֶּה. וְאַחֲרַיִךְ בָּנוּ בְּנֵיךָ
לְדַבֵּר בִּיתְּךָ, וּפָנּוּ אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ
וְהִדְלִיקוּ נֵרוֹת בַּחֲצֹרוֹת קִדְשֶׁךָ, וְקִבְּעוּ שְׁמוֹנֶת יָמֵי
תְּנֻכָּה אֵלֶיךָ לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל.

[9] בִּימֵי מֶרְדֵּכִי

On Purim add:

(בִּימֵי מֶרְדֵּכִי וְאַסְתֵּר בְּשׁוֹשֵׁן הַבִּירָה, בְּשַׁעֲמֹד
עַל־יֵהֱם הָמָן הָרָשָׁע. בִּקְשׁ לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד
אֶת כָּל הַיְּהוּדִים, מִנַּעַר וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם
אַחַד, בְּשָׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנִים עָשָׂר, הוּא חֹדֶשׁ
אָדָר, וּשְׁלָלָם לְבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים הִפְרָתָה
אֶת עֲצָתוֹ, וְקִלְקַלְתָּ אֶת מַחֲשַׁבְתּוֹ, וַחֲשַׁבּוֹתָ
נִמְלֹלוּ בְּרָאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת בָּנָיו עַל הָעֵץ.)

thou didst deliver the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of the students of thy Torah. Thou didst make a great and holy name for thyself in thy world, and for thy people Israel thou didst perform a great deliverance unto this day. Thereupon thy children entered the shrine of thy house, cleansed thy Temple, purified thy sanctuary, kindled lights in thy holy courts, and designated these eight days of Hanukkah for giving thanks and praise to thy great name.)

BEE MEY MORDECHAI

On Purim add:

(In the days of Mordecai and Esther, in Shushan the capital [of Persia], when the wicked Haman rose up against them and sought to destroy, slay and wipe out all the Jews, young and old, infants and women, in one day, on the thirteenth of the twelfth month Adar, and to plunder their wealth. Thou in thy great mercy didst frustrate his counsel and upset his plan; thou didst cause his mischief to recoil on his own head, so that he and his sons were hanged upon the gallows.)

[10] וְעַל הַכֹּל

וְעַל הַכֹּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ; יתְבָרֵךְ שְׁמֶךָ בְּכִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, בְּכַתּוּב: וְאֵכֻלְתָּ וְשָׂבַעְתָּ, וּבִרְכַּת אֵת יי אֱלֹהֶיךָ עַל הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ. בָּרוּךְ אַתָּה, יי, עַל הָאָרֶץ וְעַל הַמְּזוֹן.

[11] רַחֵם

רַחֵם, יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ, וְעַל מְלָכוֹת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבֵּית הַגָּדוֹל וְהַקְדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ, רַעֲנוּ זִמְנֵנוּ, פְּרִנְסָנוּ וּבְלָפְלָנוּ וְהַרְוִיחֵנוּ; וְהַרְנוּח לָנוּ, יי אֱלֹהֵינוּ, מִהֲרָה מִכָּל צָרוֹתֵינוּ. וְנָא, אֵל תַּצְרִיכֵנוּ, יי אֱלֹהֵינוּ, לֹא לִידֵי מַתָּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם, כִּי אִם לִידֵי הַמְּלָאָה הַפְּתוּחָה, הַקְדוּשָׁה וְהַרְחֲבָה, שְׁלֹא יִבּוֹשׁ וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד.

V'AL HAKKOL

For everything, Lord our God, we thank thee and bless thee—be thy name forever blessed by all—as it is written: “When you have eaten and are satisfied, you shall bless the Lord your God for the good land he has given you.” Blessed art thou, O Lord, for the land and the sustenance.

RACHEYM

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on the royal house of David thy chosen one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and nourish us; sustain and maintain us; grant us deliverance. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not dependent on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

[12] רִצָּה וְהַחֲלִיצָנוּ:

On Sabbath add:

(רצה והחליצנו, יי אלהינו, במצותיך ובמצות
יום השביעי, השבת הגדול והקדוש הזה; כי יום
זה גדול וקדוש הוא לפניך, לשבת-בו ולקנות בו
באהבה במצות רצונך. ובמצותך הנח לנו, יי
אלהינו, שלא תהא צרה, ויגון ואנחה, ביום
מנוחתנו. והראנו, יי אלהינו, בנחמת ציון עירך,
ובבנין ירושלים עיר קדשך, כי אתה הוא בעל
הישועות ובעל הנחמות.)

[13] יַעֲלֶה וַיָּבֹא

On *Rosh Hodesh* and festivals add:

(אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ
וְיִרְאֶה, וְיִרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זִכְרוֹנֵנוּ וּפְקֻדּוֹתֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מַשִּׁיחַ בֶּן דָּוִד עֲבֻדָּהּ, וְזִכְרוֹן
יְרוּשָׁלַיִם עִיר קֹדֶשׁהּ, וְזִכְרוֹן כָּל עַמּוּדָה בֵּית יִשְׂרָאֵל
לְפָנֶיהָ, לְפָלִיטָה וּלְטוֹבָה, לְחַן וּלְחַסֵּד וּלְרַחֲמִים,
לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם

Shavuoth
חג השבועות

Pesah
חג המצות

Rosh Hodesh
ראש החדש

R'TSEY VHA'CHALEETSEYNU

On Sabbath add:

(O strengthen us, Lord our God, with thy commandments—with the commandment concerning the seventh day, this great and holy Sabbath. This day is indeed great and holy to thee; on it we are to abstain from work and to rest with delight, according to thy will. In thy grace, Lord our God, grant us rest; may there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for thou art Lord of all salvation and consolation.)

YAALEH V'YOVO

On Rosh Hodesh and festivals add:

(Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of the

Rosh Hodesh

Pesah

Shavuoth

New Moon

Feast of Matzoth

Feast of Weeks

הַזָּכָרוֹן חַג הַסִּפּוֹת הַשְּׁמִינִי, חַג הַעֲצָרֹת
הַזֶּה. זָכַרְנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפָקַדְנוּ בּוֹ
לְבָרָכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבָר יִשְׁעָהּ נִרְחָמִים
חֹסֶם וְחֻנָּנוּ, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ,
כִּי אֵל מְלֹךְ חַנוּן וְרַחוּם אַתָּה.)

[14] וּבִנְיַה יְרוּשָׁלַיִם

וּבִנְיַה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ.
בָּרוּךְ אַתָּה, יְיָ, בּוֹנֵה בְרִחְמֵי יְרוּשָׁלַיִם, אָמֵן.

[15] בָּרוּךְ... הָאֵל אֲבִינוּ

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, הָאֵל,
אֲבִינוּ, מִלְּפָנֶיךָ, אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יּוֹצֵרָנוּ,
קְדוֹשֵׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל, הַמְּלֹךְ
הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְּכָל יוֹם הַיּוֹם הוּא הַטֵּיב,
הוּא הַמְּטִיב, הוּא יִמְטִיב לָנוּ. הוּא גִמְלָנוּ, הוּא
נוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד, לְחַן וּלְחֶסֶד וּלְרַחֲמִים
וּלְרִנָּת, הַצֵּלָה וְהַצִּלָּתָה, בְּרָכָה וַיִּשְׁעָהּ, נַחֲמָה
פְּרִנָּסָה וּבִלְבָּלָהּ, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב,
וּמִכָּל טוֹב לְעוֹלָם אֵל יַחֲסִרָנוּ.

Remembrance Feast of Tabernacles Eighth Day Feast

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King).

UVNEY YRUSHOLAYIM

Rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, merciful Restorer of Jerusalem. Amen.

BORUCH... HO-EYL OVEENU

Blessed art thou, Lord our God, King of the universe. O God, thou art our Father, our King, our Creator, our Redeemer, the Holy One of Jacob, the Shepherd of Israel, the good King who doest good to all. Thou bestowest favors on us continuously; thou dost ever confer on us kindness and mercy, relief and deliverance, prosperity and blessing, life and peace and all goodness. Mayest thou never deprive us of all good things.

[16] הַרְחֵמֶן הוּא יִמְלֹךְ:

הַרְחֵמֶן, הוּא יִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמֶן, הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ.

הַרְחֵמֶן, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֶר

בָּנוּ לָעֵד וּלְנֶצַח נְצָחִים, וַיִּתְהַדַּר בָּנוּ לָעֵד וּלְעוֹלָמֵי
עוֹלָמִים.

הַרְחֵמֶן, הוּא יַפְרִינֵסֵנוּ בְּכָבוֹד.

הַרְחֵמֶן, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָאֲרֵנוּ, וְהוּא

יִזְלִיכֵנוּ קוֹמָמִיּוֹת לְאַרְצֵנוּ.

הַרְחֵמֶן, הוּא יִשְׁלַח בְּרָכָה מְרִבָּה בְּבֵית הַזֶּה,

וְעַל שְׁלֹחַן זֶה שְׂאֵבְלֵנוּ עָלָיו.

הַרְחֵמֶן, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵי הַנְּבִיא, זָכוֹר

לְטוֹב, וַיַּשְׁרֵ-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת.

[17] הַרְחֵמֶן הוּא יְבָרֵךְ:

Variations suitable to different occasions:

At own table:

הַרְחֵמֶן, הוּא יְבָרֵךְ אוֹתִי (וְאֶת אִשְׁתִּי וְאֶת

זַרְעִי) וְאֶת כָּל אֲשֶׁר לִי.

HO-RACHAMON HU YIMLOCH

May the Merciful One reign over us forever and ever.

May the Merciful One be worshiped in heaven and on earth.

May the Merciful One be praised for countless generations; may he be glorified in us forever and ever; may he be honored in us to all eternity.

May the Merciful One grant us a respectable livelihood.

May the Merciful One break the yoke from our neck; may he lead us securely into our land.

May the Merciful One send abundant blessings into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—of blessed memory—to bring us the good tidings of deliverance and comfort.

HO-RACHAMON HU Y'VOREYCH

Variations suitable to different occasions:

At own table:

May the Merciful One bless me, (my wife, my children) and all that is mine.

At parents' table:

הַרְחֵמֶן, הוּא יְבָרֵךְ—אֶת אָבִי מוֹרִי בָּעַל
הַבֵּית הַזֶּה וְאֶת אִמִּי מוֹרְתִי בַּעֲלַת הַבֵּית הַזֶּה,
אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְאֶת כָּל אֲשֶׁר לָהֶם.

On behalf of guests:

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת . . . * וְאֶת כָּל הַמְּסֻבִּים
בָּאֵן, אוֹתָם וְאֶת בֵּיתָם וְאֶת זֶרְעָם וְכָל אֲשֶׁר לָהֶם.

At a Wedding:

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת הַחָתָן וְאֶת הַכֻּלָּה וְאֶת
כָּל הַיוֹשְׁבִים פֹּה.

At a Brith:

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת בָּעַל בְּרִית־הַמִּילָה וְאֶת
אִשְׁתּוֹ הַיּוֹלֶדֶת וְאֶת הַיֶּלֶד הָרֵךְ הַנּוֹמֵל וְאֶת כָּל
הַיּוֹשְׁבִים פֹּה.

At Pidyon Haben:

הַרְחֵמֶן הוּא יְבָרֵךְ אֶת הַיֶּלֶד הַנּוֹפֶדֶה הַיּוֹם וְאֶת
אָבִיו וְאֶת אִמּוֹ וְאֶת כָּל הַיּוֹשְׁבִים פֹּה.

* Name is given.

At parents' table:

May the Merciful One bless my dear father the master of this house and my dear mother the mistress of this house, their entire family and all that is theirs.

In behalf of guests:

May the Merciful One bless . . . * and all who are assembled at this table, their entire family and all that is theirs.

At a Wedding

May the Merciful One bless the groom and the bride and all who are present.

At a Brith:

May the Merciful One bless this tender child and his parents and all who are present.

At Pidyon Haben:

May the Merciful One bless the child that has been redeemed this day and his parents and all who are present.

** Name is given.*

[18] אוֹתָנוּ

...אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ. כִּמּוֹ שְׁנַת־בְּרָכוֹ
אֲבוֹתֵינוּ אֲבָרָהִם יִצְחָק וְיַעֲקֹב בְּכָל מָוֶל כָּל,
בֶּן יִבְרָךְ אוֹתָנוּ, בְּלָנוּ יַחַד, בְּבָרָכָה שְׁלָמָה,
וְנֹאמַר אָמֵן.

[19] בְּמָרוֹם

בְּמָרוֹם יִלְמְדוּ (עֲלֵיהֶם וְ)עָלֵינוּ זְכוּת, שְׁתֵּהא
לְמִשְׁמֶרֶת שָׁלוֹם. וְנִשָּׂא בְרָכָה מֵאֵת יי, וְצִדְקָה
מֵאֱלֹהֵי יִשְׁעֵנוּ, וְנִמְצָא חַן וְשֶׁכֶל טוֹב בְּעֵינֵי אֱלֹהִים
וְאָדָם.

At a *Brith Milah* say הרחמן on page 31.

[20] הַרְחֵמֵנוּ

Chant one of the five following blessings suitable to the occasion:

On Sabbath:

הַרְחֵמֵנוּ, הוּא יִנְחִילָנוּ יוֹם שְׁכָלוֹ שַׁבָּת וּמְנוּחָה
לְחַיֵּי הָעוֹלָמִים.

On *Rosh Hodesh*:

הַרְחֵמֵנוּ, הוּא יַחְדָּשׁ עָלֵינוּ אֶת הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וּלְבָרָכָה.

OSONU

May he bless us and all that is ours; may he bless us all alike with a perfect blessing even as our forefathers Abraham, Isaac and Jacob were blessed in every way; and let us say, Amen.

BAMMOROM

May they in heaven plead for all of us that we may have enduring peace. May we receive gifts from the Lord, justice from our saving God; may we be in the good graces of God and men.

At a *Brith Milah* say “*May God bless . . .*” on page 32.

HO-RACHAMON

Chant one of the five following blessings suitable to the occasion.

On Sabbath:

May the Merciful One grant us the day which will be all Sabbath and rest in life everlasting.

On Rosh Hodesh:

May the Merciful One renew for us this month for happiness and blessedness.

On festivals:

הַרְחֵמֶן, הוּא יַנְחִילֵנוּ יוֹם שְׂכָלוֹ טוֹב.

On Rosh Hashanah:

הַרְחֵמֶן, הוּא יַחֲדֵשׁ עָלֵינוּ אֶת הַשָּׁנָה הַזֹּאת
לְטוֹבָה וְלִבְרָכָה.

On Sukkoth:

הַרְחֵמֶן, הוּא יָקִים לָנוּ אֶת סִבַּת דָּוִד הַנוֹפֶלֶת.

[21] הַרְחֵמֶן הוּא יוֹצֵאנוּ

הַרְחֵמֶן, הוּא יוֹצֵאנוּ לַיָּמֹת הַמְּשִׁיחַ וּלְחַיֵּי הָעוֹלָם
הַבָּא. מְגִדִּיל (מְגִדֹּל (on the days when *Musaf* is recited:
יְשׁוּעוֹת מִלָּבֹו וְעֲשֵׂה חֶסֶד לַמְּשִׁיחַ, לְדָוִד וּלְזֶרְעוֹ
עַד עוֹלָם. עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו, הוּא יַעֲשֶׂה
שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

[22] יִרְאוּ

יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו.
בְּפִירִים רָשׁוּ וְרַעֲבֹו, וְדָרְשׁוּ יְיָ לֹא יַחְסְרוּ כָּל טוֹב.

On festivals:

May the Merciful One grant us the day of unmixed happiness.

On Rosh Hashanah.

May the Merciful One renew for us this year for happiness and blessedness.

On Sukkoth:

May the Merciful One restore for us the fallen *Sukkah* of David.

HO-RACHAMON HU Y'ZAKKEYNU

May the Merciful One grant us life in the days of the Messiah and in the world to come.

He gives great victories to his chosen king, and shows kindness to his anointed prince, to David and his dynasty forever.

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

Y'RU

Revere the Lord, you his holy ones; those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord are not in want of any good thing. Give thanks to the Lord, for

הודו לַיְי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. פּוֹתֵחַ אֶת
יָדָהּ, וּמוֹשְׁבִיעַ לְכָל חַי רְצוֹן. בָּרוּךְ הַנֶּבֶר אֲשֶׁר
יְבַשֵּׁחַ בֵּי, וְהִיָּה יְיָ מִבְּשָׁחוֹ.

²³ נַעַר הָיִיתִי גַם זָקֵנְתִי, וְלֹא רָאִיתִי צָדִיק נִעְזֵב,
וְזָרְעוֹ מִבְּקִשׁ-לָחִים.

²⁴ יְיָ עֹז לְעַמּוֹ יִתֵּן; יְיָ יְבָרֵךְ אֶת עַמּוֹ בְּשָׁלוֹם.

[25] שִׁבְעַ בְּרָכוֹת

After grace at a wedding meal.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁחֶפְצְךָ
בָּרָא לְכַבֹּדוֹ.

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, יוֹצֵר הָאָדָם.
בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר יָצַר
אֶת הָאָדָם בְּצַלְמוֹ, בְּצִלְמֵ דְמוּת תְּבִנִיתוֹ, וְהִתְקִין
לוֹ מִמֶּנּוּ בִנְיָן עֲדֵי עַד. בָּרוּךְ אַתָּה, יְיָ, יוֹצֵר הָאָדָם.
שׁוֹשׁ תְּשִׁישׁ וְתִגַּל הַעֲקָרָה, בְּקַבּוּץ בָּנֶיהָ לְתוֹכָהּ
בְּשִׂמְחָה. בָּרוּךְ אַתָּה, יְיָ, מְשַׂמֵּחַ צִיּוֹן בְּבִנְיָהּ.

he is good; his mercy endures forever. Thou openest thy hand and satisfiest every living thing with favor. Blessed is the man who trusts in the Lord, ever relying on the Lord.

I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children begging bread.

The Lord will give strength to his people; the Lord will bless his people with peace.

SHEVA BROCHOS

After grace at a wedding meal:

Blessed art thou, Lord our God, King of the universe, who hast created everything for thy glory.

Blessed art thou, Lord our God, King of the universe, Creator of man.

Blessed art thou, Lord our God, King of the universe, who hast created man in thy image, and didst forever form woman out of his frame to be beside him. Blessed art thou, O Lord, Creator of man.

May Zion exult at the joyful reunion of her children in Jeruslaem. Blessed art thou, O Lord, who causest Zion to rejoice in her children.

שִׁמְחָה תִּשְׂמַח רַעִים הָאֲחֻבִּים, כְּשִׁמְחָה יִצְרָךְ
 בְּנוֹ עֶדֶן מִקֶּדֶם. בְּרוּךְ אַתָּה, יי, מְשַׁמֵּחַ חֲתָן וּבָלָה.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶּךְ הָעוֹלָם, אֲשֶׁר
 בָּרָא שְׂשׁוֹן וְשִׂמְחָה, חֲתָן וּבָלָה, נִילָה רְנָה, וַיֵּצֵא
 וַיַּחְדֵּד, אֶהְבָּה וְאַחֲוָה, וְשָׁלוֹם וְרַעוּת. מִהֲרָה, יי
 אֱלֹהֵינוּ, יִשְׂמַע בְּעָרֵי יְהוּדָה וּבַחוּצוֹת יְרוּשָׁלַיִם קוֹל
 שְׂשׁוֹן וְקוֹל שִׂמְחָה, קוֹל חֲתָן וְקוֹל בָּלָה, קוֹל
 מִצְהָלוֹת חֲתָנִים מִחֻפָּתָם וְנָעָרִים מִמִּשְׁתֵּה נְיֻנָּתָם.
 בְּרוּךְ אַתָּה, יי, מְשַׁמֵּחַ חֲתָן עִם הַבָּלָה.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶךְ הָעוֹלָם, בּוֹרֵא
 פְּרֵי הַגֶּפֶן.

[26] דְּוֵי הָסֵר

GRACE AFTER THE WEDDING MEAL

Leader:

דְּוֵי הָסֵר וְגַם חֲרוֹן וְאֵז אֵלִים בְּשִׁיר יָרוֹן;
 נִחְנוּ מִעֲגָלֵי צֶדֶק שְׂעָה בְּרַבֶּת בְּנֵי אֶהְרֹן.
 בְּרִשׁוֹת מָרְנוֹן וּרְבִנֵּן וּרְבוֹתֵי, נִבְרַךְ אֱלֹהֵינוּ
 שֶׁשִּׂמְחָה בְּמַעֲוֹנוֹ וְשֶׁאֵבְלָנוּ מִשָּׁלוֹ.

O give abundant joy to these loved companions, even as thou didst gladden thy creation of old in the Garden of Eden. Blessed art thou, O Lord, who givest joy to groom and bride.

Blessed art thou, O Lord, King of the universe, who hast created groom and bride, joy and gladness, delight and cheer, love and harmony, peace and companionship. Lord our God, may there soon be heard in the cities of Judah, in the streets of Jerusalem, the sound of joy and gladness, the sound of joyous wedding celebrations, the sound of young people feasting and singing. Blessed art thou, O Lord, who makest the groom rejoice with the bride.

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

DVAI HOSEYR

GRACE AFTER THE WEDDING MEAL

Leader:

Banish grief and anguish;
Let the speechless exult.
Guide us in righteous paths;
Heed the blessings of priests.

With your permission, gentlemen, let us now bless our God in whose abode is joy and whose food we have eaten.

Company, then Leader:

בְּרוּךְ אֱלֹהֵינוּ שֶׁשִּׁמְחָה בְּמַעֲוֹנוֹ
וְשֶׁאֵכָלָנוּ מִשְׁלוֹ וּבִטְוֵבוֹ חֵינּוּ.

Continue הזן את העולם (page 5.)

[27] נֹדֶה לְשִׁמְחָה

Introduction to grace after the *Brith Milah* meal:

All:

נֹדֶה לְשִׁמְחָה בְּתוֹךְ אֱמוּנָי בְּרוּכִים אַתָּם לֵי.

Leader:

בְּרִשּׁוֹת אֵל אִיוֹם וְנוֹרָא מְשַׁבֵּב לְעֵתוֹת בְּצָרָה
אֵל נֶאֱזָר בְּגִבּוֹרָה אֲדִיר בְּפָרוֹם יי. נודה...

Leader:

בְּרִשּׁוֹת הַתּוֹרָה הַקְּדוּשָׁה טְהוֹרָה הִיא וְגַם פְּרוּשָׁה
צְוֶה לָנוּ מוֹרָשָׁה מִשָּׁה עֶבֶד יי. נודה...

Leader:

בְּרִשּׁוֹת הַפְּתֻחִים הַלְּוִיִּם אֶקְרָא לֵאלֹהֵי הָעֶבְרִיִּים
אֶהוֹדְנוּ בְּכָל אֵיִם אֶבְרָכָה אֶת יי. נודה...

Company, then Leader:

Blessed be our God in whose abode is joy, of whose food we have eaten and through whose goodness we live.

Continue "Blessed . . . who sustainest" (page 6).

NODEH L'SHIMCHO

Introduction to grace after the Brith Milah meal:

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Leader:

On behalf of the most revered God,
Mighty stronghold in times of distress,
The God who is girded with power,
The Lord majestic in high heaven—
(*Refrain*)

Leader:

On behalf of the holy Torah,
Which is pure, unmistakably clear,
The Torah Moses bequeathed to us,
Moses, faithful servant of the Lord—
(*Refrain*)

Leader:

On behalf of the priests, the Levites,
I call to the God of the Hebrews,
Singing his praise in all the fair lands,
Blessing the Eternal at all times.
(*Refrain*)

Leader:

בְּרִשׁוֹת מוֹרֵי וְרִבּוֹתֵי אֶפְתָּח בְּשִׁיר פִּי וּשְׁפָתֵי
וְתֹאמַרְנָה עֲצֻמוֹתַי בְּרוּךְ הֵבֵא בְּשֵׁם יי.

All:

נִוְדָה לְשִׁמְךָ בְּתוֹךְ אֲמוֹנֵי בְּרוּכִים אַתָּם לֵי.

Grace is continued on page 5.

[28] הֶרְחֵמוּ לְבֵרִית מִיָּלָה

The following is inserted after בעיני אלהים ואדם (page 21).

הֶרְחֵמוּ, הוּא יְבָרֵךְ אָבִי הַיָּלֵד וְאִמּוֹ
וַיִּזְכּוּ לְגִדְלוֹ וּלְחֻנְכּוֹ וּלְחֻכְמוֹ;
מִיּוֹם הַשְּׁמִינִי וְהַקֵּלָאָה יִרְצֶה דָּמוֹ
וַיְהִי יי אֱלֹהֵיו עִמּוֹ.

הֶרְחֵמוּ, הוּא יְבָרֵךְ בְּעַל בְּרִית הַמִּיָּלָה
אֲשֶׁר שָׁשׁ לַעֲשׂוֹת צָדֵק בְּגִילָה;
וַיִּשְׁלַם פָּעֻלוֹ וּמִשְׁכָּרְתּוֹ בְּפוֹלָה
וַיִּתְּנֶהוּ לְמַעַלָּה לְמַעַלָּה.

הֶרְחֵמוּ, הוּא יְבָרֵךְ רַךְ הַנִּמּוּל לְשִׁמּוֹנָה
וַיְהִי יָדָיו וְלִבּוֹ לְאֵל אֲמוֹנָה;

Leader:

On behalf of all those gathered here,
I open my lips with a poem,
And my entire being does exclaim:
Happy he who comes in the Lord's name.

All:

We praise his name amidst the faithful;
May the Lord's blessing rest upon you.

Grace is continued on page 6.

HO-RACHAMON L'BRIS MILOH

The following is inserted after "God and men" (page 22).

May God bless this child's father and mother;
May they bring him up and teach him wisdom.
Henceforth may his blood win favor for him;
May the Lord his God ever be with him.

May God bless the one who served as sandek,
And has performed a good deed joyously.
May God richly reward his services,
And place him ever higher and higher.

May God bless this tender child of eight days;
May his hands and his heart be firm with God.

וַיִּזְכֶּה לְרֹאוֹת פָּנֵי הַשְּׂכִינָה
שֶׁלשׁ פַּעַמִּים בַּשָּׁנָה.

הַרְחֵמֶנּוּ, הוּא יְבָרֵךְ הַמֶּלֶךְ בְּשֵׁר הָעֲרָלָה
וּפָרַע וּמִצֵּץ דָּמֵי הַמִּילָה;
אִישׁ הִיָּרָא וְרֵךְ הַלֵּבָב עֲבוֹדָתוֹ פְּסוּלָה
אִם שְׁלֹשׁ-אַלָּה לֹא יַעֲשֶׂה לָּהּ.

הַרְחֵמֶנּוּ, הוּא יִשְׁלַח לָנוּ מְשִׁיחוֹ הוֹלֵךְ תָּמִים
בְּזָכוֹת חֲתָנֵי מוֹלֹת דָּמִים;
לְבָשֵׁר בְּשׁוּרוֹת טוֹבוֹת וְנַחוּמִים
לְעַם אֶחָד מְפֹזָר וּמְפֹרָד בֵּין הָעַמִּים.

הַרְחֵמֶנּוּ, הוּא יִשְׁלַח לָנוּ כֹּהֵן צֶדֶק אֲשֶׁר לִקַּח לְעֵילוּם
עַד הוֹכֵן בְּסֵאוֹ בְּשִׁמְשׁ וַיְהִלּוּם;
וַיִּלְט פָּנָיו בְּאַדְרֵתוֹ וַיִּגְלֵם
בְּרִיתִי הַיְתָה אֹתוֹ הַחַיִּים וְהַשְּׁלוֹם.

May he be privileged to make visits
To Jeruslaem three times every year.

May God bless him who removed the foreskin,
And fulfilled all that had been ordained.
One who is faint-hearted must not perform
This service which includes three essentials.

May God send us his faultless Messiah
For the sake of our innocent children,
To bring good tidings and consolation
To a people dispersed among the nations.

May God send us Elijah the true priest,
Concealed till his bright throne be ready,
The prophet who wrapped his face in his mantle
When God's covenant was made for life and peace.

HAMOTZEE

① 
Bo-ruh a-toh A-do-noy E-lo-he-nume-hho-o


lom, ha-mo-tsi — le-hem-min ho - o - retz.

AL NAHAROS BOVEL

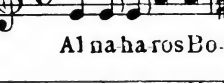
Leader

(Psa1m 137)

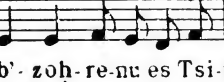
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MOSHÉ NATHANSON


Andantino, espress. MOSHE NATHANSON

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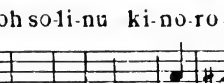
Al na ha ros Bo-vel Shom yoshav nu gam bo hinu



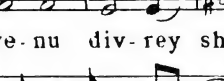
b' zo h-re-nu es Tsi-yon. Al a-ro-vim b'-so-



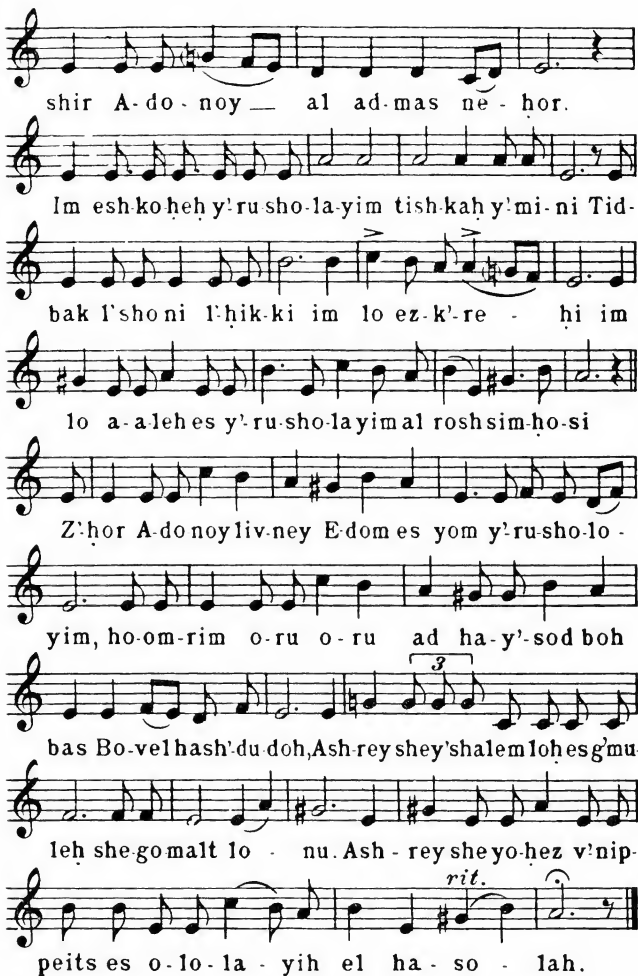
hoh so li-nu ki no-ro-se-nu ki shom sh'e-lu-nu sho-



ve-nu div-rey shir v'-so-lo-le-nu sim hoh.



Shi-ru lo-nu mi-shir Tsi-yon. Eih no-shir es



shir A-do - noy — al ad-mas ne - hor.

Im esh-ko-heh y'ru sho-la-yim tish-ka-h y'mi-ni Tid-

bak l'shoni l'hik-ki im lo ez-k're - hi im

lo a-a-lehes y'ru-sho-layim al rosh sim-cho-si

Z'hor A-donoy liv-ney E-domes yom y'ru-sho-lo -

yim, ho-om-rim o - ru o - ru ad ha - y' - sod boh

bas Bo-vel hash'du doh, Ash-rey shey'shalem lo hesg'mu

leh she-gomalt lo - nu. Ash - rey she yo-hez v'nip-

peits es o - lo - la - yih el ha - so - lah.

SHIR HAMA-ALOS

(Psalm 126)

Moderato

Traditional

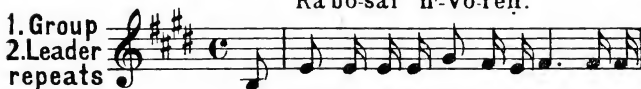
③

Shir-ha-ma-a-los b' shuv A-
Shu-voh A-do-noy es sh'vi-
do-noy es shivas Tsiyon ho-yi-nu k'hol-mim
se-nu ka-a-fi-kim ba ne-gev
oz-yi-mo-leh s'-hok-pi-nu u-l'sho-ne-nu
ha zor'im b' dim oh b'ri-noh b'ri-noh
ri-noh Oz yom-ru va-go-yim
yik-tso-ru Ho-loh ye-leh u-vo-ho
hig-dil A-do-noy la-a-sos im el-leh
no-seh me-sheh ha-zo-ra
hig-dil A-do-noy la-a-sos im-mo-nu
bo yo-voh b'ri noh
ho-yi-nu s'-me-him.
no-seh a-lu-mo-sov.

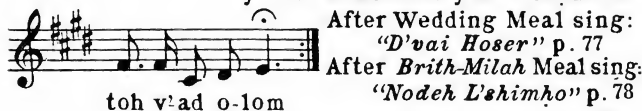
RABOSAI N'VOREH



Ra bo-sai n'-vo-reh.



y' - hi shem A-do-noy m'-vo-roh me-a-



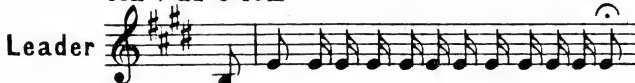
After Wedding Meal sing:

"D'vai Hoser" p. 77

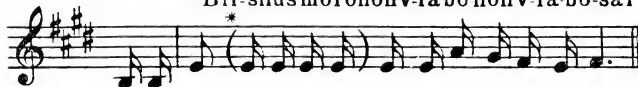
After Brith-Milah Meal sing:

"Nodeh L'shimho" p. 78

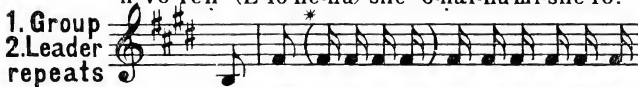
toh v'ad o-lom



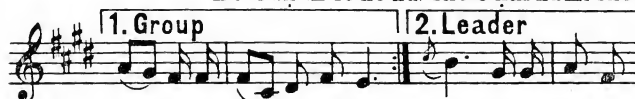
Bir-shus morononv'ra bo nonv'ra bo-sai



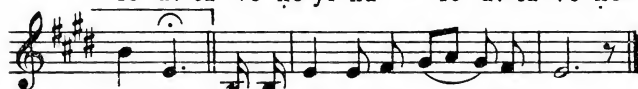
n'-vo reh (E-lo-he-nu) she-o-hal-numi-she-lo.



Bo-ruh (E-lo-he-nu) she-o-hal-numi-she-



lo uv'tu-vo ho-yi-nu lo uv'tu-vo ho-



yi-nu Bo-ruh hu u-vo-ruh sh'-mo.

*Add "Eloheanu" when there is a "Mingyan."

HAZON ES HO-OLOM

M. NATHANSON

Moderato

5

Bo-ruh a - toh A-do-noy E-lo-
he-nu meleh ho-o-lom ha-zon es ho-o-lom kul
lo b'tu-vo b' - hen b'he-seduv'ra-ha-mim.
Hu no-sen lehem l'hol bosor ki l'-o-lom has
do Uv'tu-vo ha-go-dol to-mid lo hasar lonu
v' alyeh sarlonu mo-zon l'-o-lom vo -
ed — Ba-a-vur sh'mo ha-go-dol — ki hu El'



zonum'farnes la - kol u-metiv lakol u-me-

hin mozon l' - hol b'riyosov a - sher boroh Bo-

ruh a-toh A do noy ha-zones ha-kol.

NODEH LHO

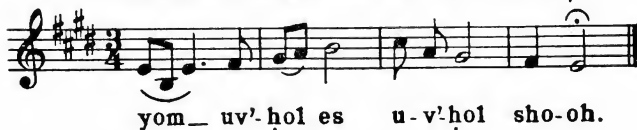
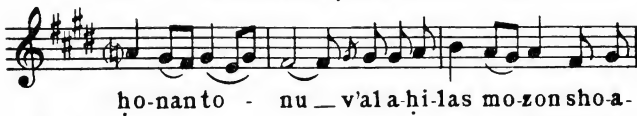
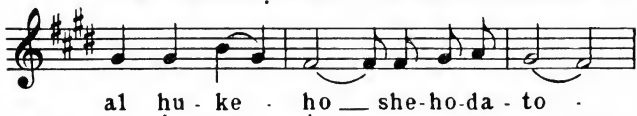
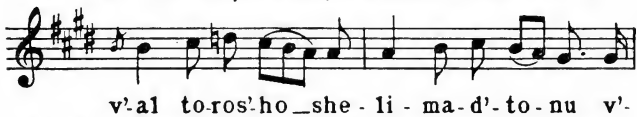
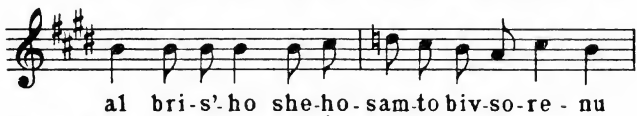
6 **Moderato** M. N.

No deh l' - ho A - do - noy E - lo - he - nu

al she - hinhalto la - vo - se - nu e - retz hemdohto

vahur' ho - voh. V' - al she - hotse - so - nu A - do -

noy E - lo - he - nu me - e - retz mitz - ro - yim



On *Hanukah* and *Purim* add:

AL HANISSIM

HASSIDIC

Adapted by H. Coopersmith

Moderato

⑦

Al ha-nis-sim v' - al ha-pur-kon v' -
al hag'vu-ros v' al hat'shu-os
she-o-si-soh la-a-vo-se-nu ba-yo-mim
ho - hem - ba - z' - man - ha - zeh.

On *Hanukah* add:

BIMEY MATISYOHU

Adapted by H. Coopersmith

Edited by M.N.

⑧

Bi-mey Matis-yo-hu - ben yo-ho-non -
ko-hen go-dol Hash-mo-na-i u-vo-nov - k'she-

o - m'doh mal hus yo - von ho-r'-sho-oh al

a - m'ho yis-ro - ei — l' - hash-ki-hom

to-ro-se-ho ul'ha-avirom me-hu-key r'tzo-

ne-ho v'-a-toh b'-ra-ha-me-ho ho-ra-

bim o-ma-d' to-lo-hem b'eistzo-ro-som. Rav to

es ri-vom danto es di - nom no-kam-to es nik-mo-

(added by M.N.)

som. Mo-sar-to gi-bo-rim b' - yad ha-lo-shim

V' - ra - bim b' - yad m' - a - tim — u-t' -

me - im b' - yad t' - ho-rim ur'-sho-im b'

yad tza-di-kim V'- ze - dim b' - yad o-s'key
 so - ro - se ho. U- l' - ho o - si - soh
 shem - go - dol v' - ko - dosh b' - o - lo - me - ho
 u - l' - a - m' ho yis - ro - el o - si - soh t' shu -
 oh g' - do - loh - u - fur - kon k' - ha - yom - ha -
 zeh. V' a - har ken - bo - u vo - ne - ho li - d' -
 vir - be - se - ho u - fi - nu es he - ho -
 le - ho v' ti - ha - ru es mik - do - she - ho v' hid -
 li - ku ne - ros b' hatz - ros kod - she - ho v' kov'.

u sh'mo-nas y' - mey ha-nu-koh el - lu

l' - ho-dos u - l' - ha-lel l' - shim-ho ha-go-dol.

(*Al Hanissim* p 42)

On Purim sing: *Al Hanissim* p. 42 then add:

BIMEY MORD'HAI

M.N.

Based on Cantillation
of the "Megilah"

Recit. (*ad lib.*)

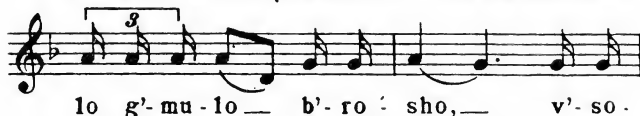
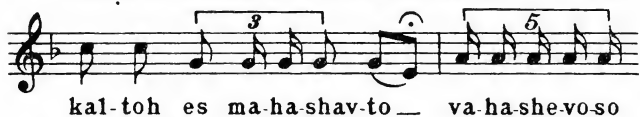
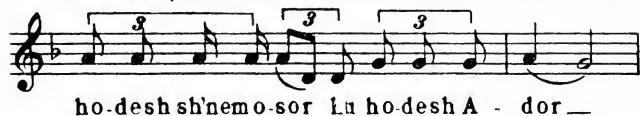
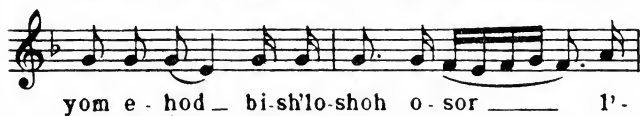
⑨

Bi - mey_Mor - d' - hai v' - Es - ter — b' shu -

shan ha - bi - roh — k' she - o - mad a - le - hem Homon horo -

shoh - bi - kesh — l' - hash - mid — la ha

rog ul' - a - bed eskol ha - y' - hu - dim — mi -



(Al Hanissim p 42)

V'AL HAKOL

M. N.

Con spirito

⑩

V' al ha-kol A-do-noy E-lo-he-nu a-
 nah-numodim loh u-m' - vo-r'him o-soh
 yis-borahshimho — b' - fi hol hai — to —
 mid l' - o-lom vo - ed. Kako-suv v' - o - hal —
 toh v' - so - vo — toh u-ve-rah-tohesa-do-
 noi E-lo-he-ho al ho - o-retz ha-to-voh a-
 sherno-san loh. Bo - ruh a - toh A-do-
 noy al ho - o-retz v' - al ha - mo - zon.

*Traditional version of "Kakosuv..."etc., on next page

*Traditional version

Ka - ko - suv v' - o - ha!-toh V' -
 so - vo - toh u - ve - rah-to es A-do-
rit.
 noy E-lo-he-ho al ho-o-retz ha-to-voh a-she-
, a tempo
 no-san loh. Bo- ruh a-toh A-do-noy,
 al ho - o - retz v'- al ha-mo - zon. —

RAHEM

Leader

Moderato

M. N.

Ra- hem A-do-noy E - lo - he - nu al
 yis-ro-el — a - me - ho — v'- al y'ru-sho-la-yim i -

All

re - ho — v' - al Tsi - yon mishkan k' - vo - de - ho v' -

Leader

al mal - hus bes Dovid m' - shi - he - ho v' - al ha

ba - yis ha - go - dol v' - ha - ko - dosh she - nik

rit. **All (traditional)**

roh shim - ho o - lov. E - lo - he - nu o -

vi - nu r' - ey - nu zu - ne - nu far - n' -

se - nu v' - hal - k' - le - nu v' - har - vi -

he - nu v' - har - vah lo - nu A - do - noy E - lo -

he - nu m' - he - roh mikol tsoro - se - nu v' -

noh al tats - ri he - nu A - do - noy E - lo -

he - nu lo li-dey mat-nasbo-sor vo-dom v' -

lo li-dey haI - vo - o - som

Ki im l' - yod-ho ham' - le - oh hap' - su -

ho ha-k'doshoh v' ho-r'ho-voh she-lo ne -

vosh v' - lo ni-ko-lem l' - o - lom — vo - ed

On *Shabbat* add:

R'TSEH V'HAHALITSENU

Leader

Moderato

M. N.

(Based on traditional modes)

⑫ R' - tzey v'ha halitze-nu A-do-noy E-lo -

he-nu b'mitz-vo-se-ho uv'mitzvas yom - hashvi-i' -

ha-sha-bos ha-go-dol v' ha-kodosh ha-
 zeh. — Ki yom zeh godol v' ko-dosh hu l' fo-
 All
 ne-ho lish bos bo v' lo-nu - ah-bo
 b' - a-ha-voh k' mitz-vas r' tzo-ne-ho.
 Leader
 U-vir-tzo-n' ho hanah lo-nu A-do-noy E-lo-
 he-nu she-lo t' hey tzo-roh — V' yo-gon va-a-
 no - hoh — b' - yom m' nu-ho-se-nu
 All
 v' har-e-nu A-do-noy E-lo - he - nu b' -
 ne-ho-mas Tsi-yon — i - re-ho u v' vin-

(traditional)

yan y'ru-sho-la-yim irkod-she-ho. Ki a -
 toh hu val hay'shu-os u-val ha-ne-ho-mos.

On *Rosh Hodesh* and Festivals add:

YA-ALEH V'YOVO

Moderato Traditional (M.N.)

⑬

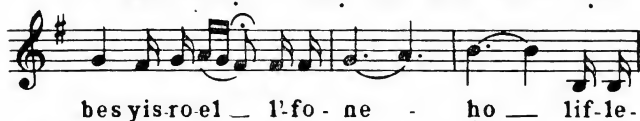
E-lo-he-nu ve-lo-hey a-vo - se-nu - ya-a-
 leh v'yovo v'ya-gi - a v'ye-ro-eh v'ye-ro-
 tzeh v'yi-sho - ma - v'yi-poked v'yi-zo-her
 zih-ro - ne-nu u-fik-do-ne - nu - v'zih-
 ron a-vo-se - nu - v'zih-ron Moshiah ben Do



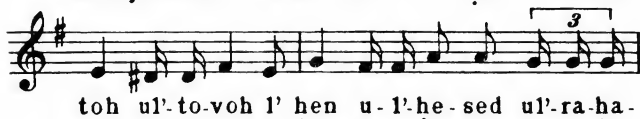
vid av-de-ḥo v'ziḥ-ron y'-ru-sho-la-yim



ir kod-she-ḥo v'ziḥ-ron Kol a-m'-ḥo

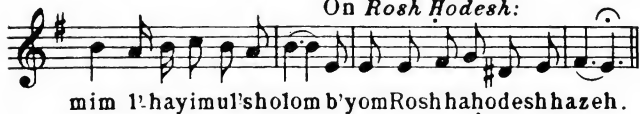


besyis-ro-el - l'fo-ne - ḥo - lif-le-



toḥ ul'-to-voh l' hen u-l'-he-sed ul'-ra-ḥa-

On Rosh Hodesh:



mim l'ḥayim ul'sholom b'yom Rosh haḥodesh hazeh.

On Festivals:



Pessah: B'yom ḥag ha-ma-tzos ha-zeh.

Shavuoth: B'yom ḥag hasho-vu-os ha-zeh.

Sukkoth: B'yom ḥag ha-su-kos ha-zeh.

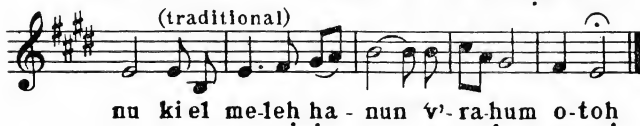
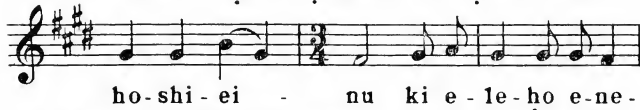
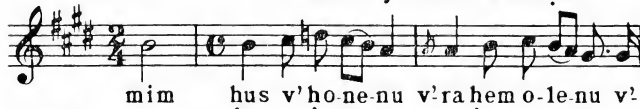
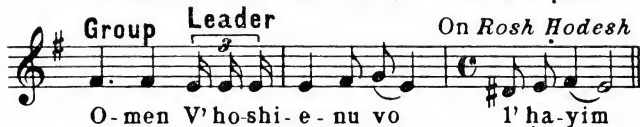
Simhat Torah: } B'yom hash'mini ḥag hoatzeresh hazeh.

Sh'mini Atzereth: }

On Rosh Hashanah:



B'-yom ha-zi-ko-ron ha-zeh. —



UVNEY Y'RUSHOLAYIM

Leader

Traditional

⑭

Uv - ney y'-ru-sho-la-yim ir ha -
 ko-desh bim-he-roh v'-yo - me-nu — Bo -
 ruh a-toh A-do - noy — Bo-neh b'-
 ra-ha-mov y'- ru-sho-la-yim O - men.

All

BORUH... HO-EL OVINU...

Leader

Moderato

Traditional

⑮

Bo - ruh a-toh A-do - noy E-lo -
 he-numeleh ho-o-lom. Ho-el O - vi - nu mal -
 ke - nu a-di - re - nu bor - e - nu go - a

All

rit.

le- nu yots- re- nu k'do- she- nu k'doshya-

a tempo

kov. — Ro - e- nu ro- eh yis- ro - el — ha-

me- leh ha- tov v' ha- me- tiv la - kol she- b' hol

yom voyom hu he- tiv — hu me- tiv hu ye- tiv

lo- nu Hu g' mo- lo- nu hu gom' - le- nu

hu yig- m' - le - nu lo - ad l' -

hen u - l' - he - sed ul' - ra- ha- mim u - l' -

re- vah ha- tso- loh v' hats- lo - hoh b' - ro -

hoh vi- shu- oh, ne- ho- moh par- no- soh v' ha- l- ko -

loh v'-ra-ha-mim v'-ha-yim v'sho - lom

v'hoitov u - mi-koltuv l'-o-lomal y'has re-nu.

HORAHAMON HU YIMLOH

Leader *Recitativo* M. N.

(16)

Horahamonhuyimloholenu l'-o-lomvoed

All

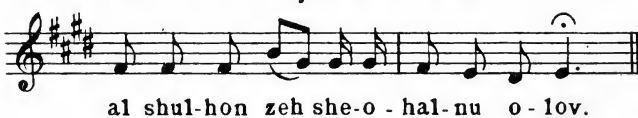
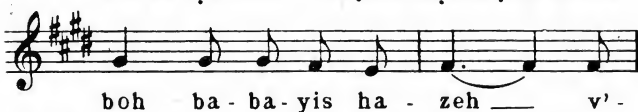
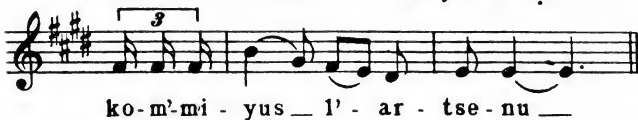
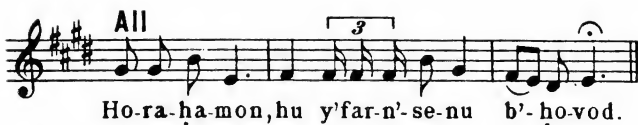
Ho-ra-ha-mon Huyisborah bashomayim u-vo-orets.

Leader

Ho-ra-ha-mon Huyishta-bah l'-dor do-rim

v'yispo-ar bonulo-ad u-l'-ne-tsaḥ n'-tso-

him vyisha-darbo-nulo-ad ul'-ol-mei o-lo-mim.



yo - hu ha-no-vi_ zo - hur_ la -

All

tov._ Vi - va-ser lo - nu b'so-

ros to-vos y'-shu-os v'- ne-ho-mos

HORAHAMON HU Y'VOREH

(Seven blessings for different occasions)

Select the suitable one

1. At home with family: Traditional (M.N.)

pp

(17) Ho-ra-ha-mon hu y'-vo-reh o -

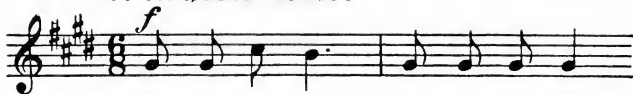
si v'- es_ ish - ti v'- es_ zar -

i. v'- es kol a - sher li. _

Continue "Osonu" p.63

2. At parents' table:

3. At hosts' table:



Ho - ra - ha - mon hu y' - vo - reh



2. For parents: es o - vi mo - ri v'es i -

3. For hosts: es bal ha - bay is ha - zeh v'es bal a sha -



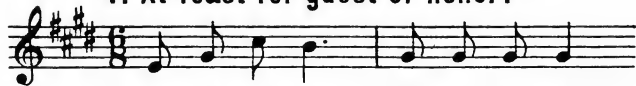
mi mo - ro - si
ba - yis ha - zeh O - som v' - es - be -



som v' - es zar - om v'hol a - sher lo - hem. -

Continue "Osonu" p. 63

4. At feast for guest of honor:



Ho - ra - ha - mon hu y' - vo - reh



es P'lo - ni ben p'lo - ni - v' - es

(Mention Hebrew name of guest of honor)



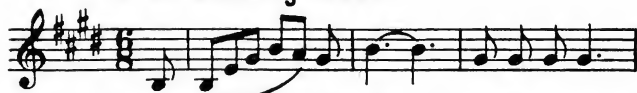
kol ham'su-bim kan. — O-som v'-es-be-



som v'-es zar-om v'hol a-she-ro - hem. —

Continue "Osonu" p.63

5. At wedding feast:



Ho-ra - ha-mon — Hu y'-vo-reh



es he-ho-son-v' - es ha-kal-loh —



v'-es kol ha-yosh'-vim — po. —

Continue "Osonu" p.63

6. For Brith Milah:



Ho-ra-ha-mon Hu y'-vo-reh es ba'l



b'ris ha-mi-loh v'esish-to ha-yo - le-des



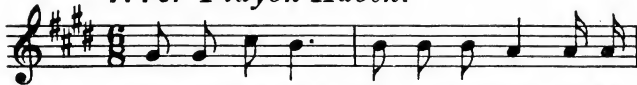
v'es ha-ye-led ho-raḥ ha-ni - mol —



v'es kol ha-yo-sh'-vim — po. —

Continue "Osonu" p 63

7. For *Pidyon Haben*:



Ho-ra - ha-mon Hu y'-vo-reḥ es ha-



ye led hanifdeh ha-yom v'es o - viv v'es im-



mo — v'es kol ha-yo-sh'-vim — po. —

Continue "Osonu" p 63

OSONU

All

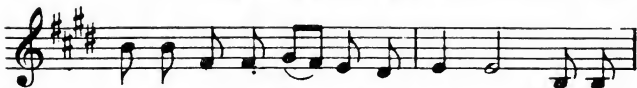
Andantino

M. N.

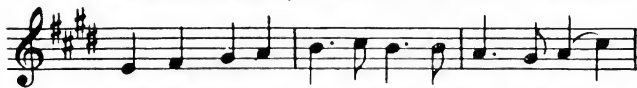
18



O - so - nu v'es kol a-she'r lo - nu. K'-



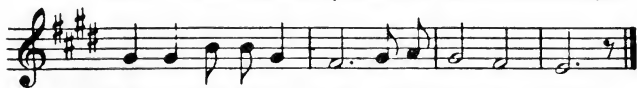
mo she-nis-bor'hu a - vo - se - nu Av-ro -



hom yits.hok v' - ya - a kov ba-kol mi-kol__



kol ken y'-vo-reh o-so-nu kul-lo-nuya-had



biv-ro-hoh sh'le - moh v'-no-mar o - men.

*Traditional (popular version)



Ken y'-vo-reh o - so-nu kul - lo-nu ya-



had bivro-hoh sh'-le-moh v'-no-mar o-men.

BAMOROM

With spirit

Traditional

①9

Ba - mo - rom y' - lam' - du

a - le - hem v - o - le - nu z' -

hus she-t'hey l'-mish me-res sho-lom, v' -

ni - soh v'ro-hoh me - es A-do-noy

u - ts'do-koh me-lo - hey yish-e - nu v' -

nim-tso hen v' se-hel tov b'-e -

ney E-lo-him v' - o - dom.

* At *Brith Milah* sing "*Horahamon*" p 80

HORAHAMON

(For *Shabbat, Rosh Hodesh, Festivals, Rosh Hashanah*)

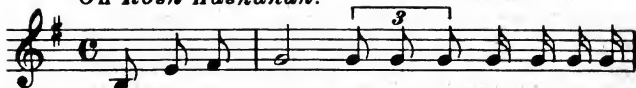
Select appropriate blessing for the occasion.

On *Shabbat*:

Andante



On *Rosh Hashanah*:



Ho-ra-ha-mon hu y'-ha-desh o-le-nu



es ha-shonoh hazos l'-to-voh v'-liv-ro-hoh. —

On *Sukkot*:



Ho-ra-ha-mon — hu yo-kim lonu es suk-



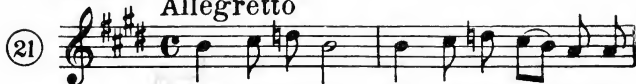
kas — Do-vid — ha-no-fo - les. —

HORAHAMON HU Y'ZAKENU

(*Migdol Y'shuos*)

Leader

Allegretto



Ho-ra-ha-mon hu y'-za-ke-nu li-



mos ha-mo-shi-ahul ha-yei ho-o-lom ha-boh



On *Shabbat* and Festivals: Mig - dol y'-shu - os
On Weekdays: Mag - dil



mal - ko v'- o-seh he-sed lim-shi-ho l'-



Do - vid u- l' - zar - o _ ad o -



lom o - seh sho-lom bim-ro-mov



hu ya-a-seh sho-lom _ o - le - nu v'al



Kol yis-ro-el _ v' - im - ru o - men.

Y'RU ES ADONOIY K'DOSHOV

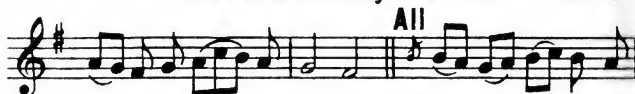
Leader

M. N.

Moderato



Y'ru es A-do-noy — k' - do - - shov



ki enmahsor — li - re-ov. K'fi-rim ro-shu v'-



ro - e - vu v'-dor'shey A- do- noy lo



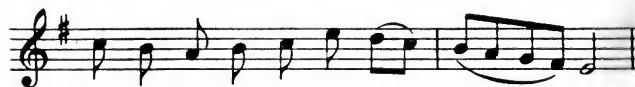
yah-s' - ru kol tov. Ho-du la- do - noy



ki — tov ki — l' - o - lom has - do.



Po - se - ah es yo - de - ho



u-mas-bi- a l' hol hai — ro - tson!

Leader

Bo-ruh ha-ge-ver a-sher yivtah ba-do-noy

V' ho-yoh A-do-noy miv-ta - ho. —

NA-AR HOYISI

All **Traditional**

(23)

Na - ar ho - yi - si v' - gam — zo -

kan-ti v' - lo ro-i-sitsa-dik ne-e-zov v'zar.

See alternate versions

o — m' va-kesh lo - hem — A - do - noy —

oz — l' - a - mo yi - ten — A - do - noy y' -

vo - rehes a - mo va-sho - lom, — va-sho-lom. —

*Alternate versions next page

*ADONAY OZ...

(For American national functions)

(24)

A-do-noy oz l'a-moyi-ten

molto rit.

A-do-noy y'-vo-reh es a-mo-va-sho-lom.

*ADONAY OZ...

(For functions in behalf of Israel)

A-do-noy oz l'-a-mo yi-ten

A-do-noy y'-vo-reh es a-mo-va-sho-lom.

After Grace at Wedding Meal:

SHEVA BROHOS

1. Ad lib.

M. N.

Cantor

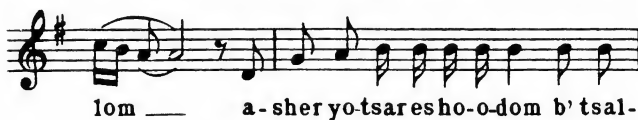
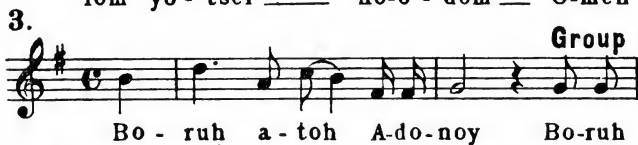
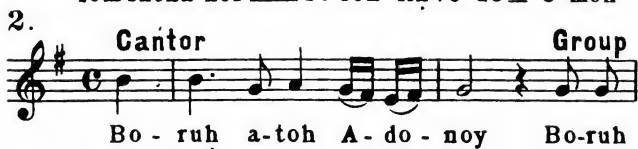
Group

(25)

Bo-ruh a-toh A-do-noy Bo-ruh

Cantor

hu u-voruh sh'-mo E-lo-he-nu me-leh ho-o-



mo — b' tse-lem d'mus tav-ni-so — v'his-

kinlo mi-me-nu bin-ya - dei _____ ad Bo-

tempo **Group**



ruh a-toh A-do-noy Boruh hu u-vo-ruh sh'


Cantor **Group**

4 mo yo - tser — ho-o-dom — O-men.

1. **Cantor**




Sos to- sis v' so gel ho a- ko- roh

 **b' kib-but's bo-ne-ho b'-so-hoh b'-sim-**

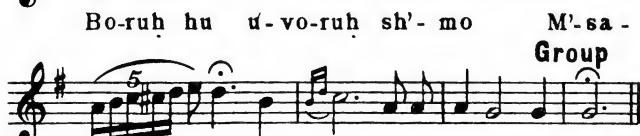
hoh Bo-ruh _____ a-toh A-do-noy

Group **Cantor**



Bo-ruh hu u-vo-ruh sh'- mo M'-sa -

Group



me - ah Tsi-yon b'vo-ne-hoh O-men.


5. **Cantor**
Moderato



Sa-me-ah t'sa mah _____



re-im ho-a - hu - vim _____ k'-sa-



me ha ho y'tsir ho b'gan E-den mi-ke-dem

a tempo **Group**

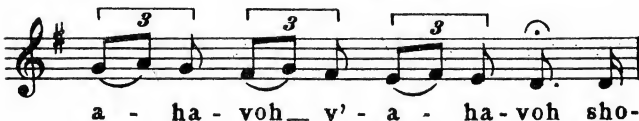
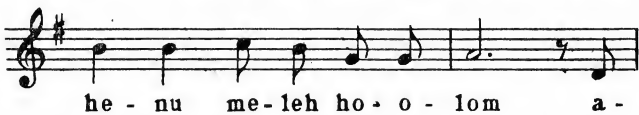
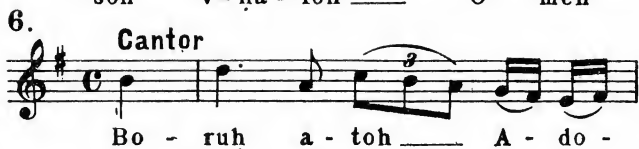
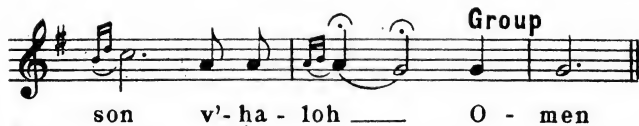


Bo - ruh a-toh A-do - noy Bo-ruh

Cantor



hu u-vo-ruh sh'-mo m'sa-me _____ ah ho-



lom_ v're-us _ M'he-roh_ Ado

noy_ E-lo-he - nu_ yi-sho-ma _

_ b'-o-rey y'-hu - doh_ u - v'-hu-

tsos _ y'-ru-sho-la - yim _

All con spirito

Kol so-son v' kol sim-hoh kol ho-son v'-

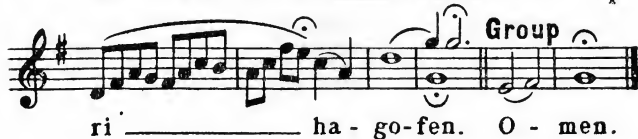
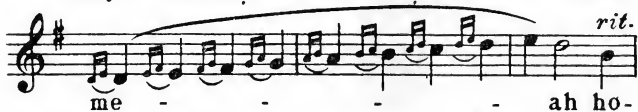
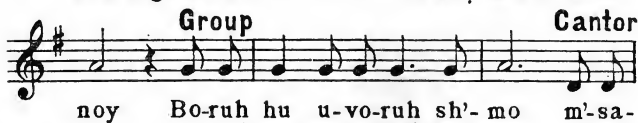
kol kal-loh_ kol mits-ha-los ha-so-nim me-

hup-po-som_ u - n' o-rim mi-mish-teh n'-gi-no-

Cantor

som kol _ mits-ha-loshasonim me-hupo

som _ u - n' o - rim _ mimish



Introduction to Grace after Wedding Meal:

D'VAI HOSER

Leader

Folk Tune

Adapted by M. N.

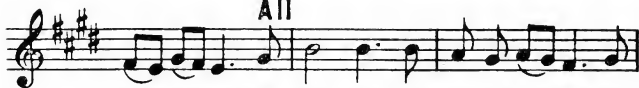
Moderato

(26)



D'vaihoser v¹ gam'horon v¹ oz il-lem b¹-

All



shir yoron n' he- nu b¹ magley tsedek sh¹-

rit.



ey bir- kas b¹ - ney A- ha-ron.
(y¹ shu-run)

Leader



Bir- shus mo-ro-non v¹ ra-bo-sai n'-vo-



reh E-lo-he-nu she-ha-sim-hoh bim'- o -



no — v¹ she- o - ha!-nu mi-she-lo —

Group
Leader repeats 5

Bo-ruh E-lo-he-nu she-ha-sim-hoh bim-o-
 no v'-she-o-hal-nu mi-she-lo uv'tu-
 vo ho-yi-nu Boruh hu u-vo-ruh sh'mo

Continue "*Hazon es Ho-olom*" p 39

Introduction to Grace after Brith Milah Meal:

NODE L'SHIMHO

All **Moderato** **M. N.**
Refrain

(27)

No-deh l'-shim-ho b'-soh e-mu-nai
 b'-ru-him a - tem la - do-noy

Leader

1. Bir - shus el o - yom v' - no - roh
2. Bir - shus ha-to-roh ha-k'do - shoh



— mis-gov l'-it- tos bat-so- roh —
— tho-roh hi v'-gam p'ru- shoh —



El ne-e - zor big-vu - roh — a -
Tsi-voh - lo-numo-ro - shoh — Mo-

Refrain then 2nd stanza



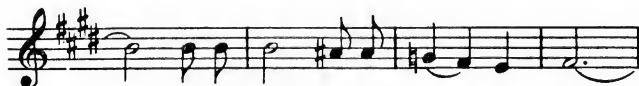
dir ba-mo-rom A-do - noy *D.C. al Fine*
sheh e-ved A-do - noy —



Leader
3. Bir - shus ha-ko-ha-nim hal'vi - yim —
4. Bir-shus mo - ro - non v'ra-bo - sai —



— ek - roh le - lo - hey ho-iv-ri - yim —
— ef - tah b'shir pi — us'fo - sai —



— a-ho-de - nu b' - hol i - yim —
— v'so-mar - noh ats - mo - sai —



— a - vo - r' - ho A - do - noy. —
 — bo - ruh ha - boh b'shem A - do - noy. —

Refrain then 4th stanza



D. C. al Fine

Boruh hu u - vo - ruh sh' - mo.

Continue "Hazon Es Ho-olom" p 39

HORAHAMON (BRITH MILAH)

The following 6 verses to be sung after "Elohim V'odom"

p. 64

Cantor 1, 2 and 3

M. N.

Moderato

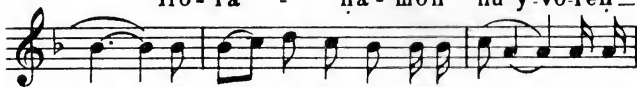
(28)



Ho - ra - ha - mon hu y'vo-reh -

Ho - ra - ha - mon hu y'vo-reh -

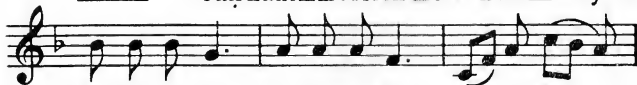
Ho - ra - ha - mon hu y'vo-reh -



— a - vi - ha - ye - led v'im - mo - v'yiz -

— ba - al b'ris ha - mi - loh — a -

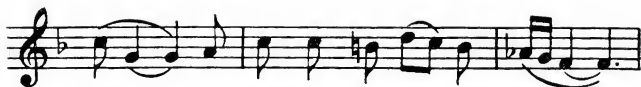
— rah hanimmollish - mo - noh — v'yih -



ku l' - gad - lo u - l' - han - ho u - l' - hak' -

sher sos la - a - sos tse - dek b' - gi -

yu yodov v' - lib - bo l' - el e - mu -



mo;— mi-yom hash'mi-ni vo - hol-oh —
 loh;— visha-lem - po - o - lo —
 noh;— v'yiz - keh - lir - os —



ye - ro - tseh do - mo — vi -
 u - mas-kur to k'-fu - loh — v'yit-
 p'ney hash'-hi - noh — sho -



hi A-do-noy e-lo - hov — im - mo. —
 ue-hu l'-ma - a - loh — l'mo - loh. —
 losh p' - o - mim — Ba-shonoh. —

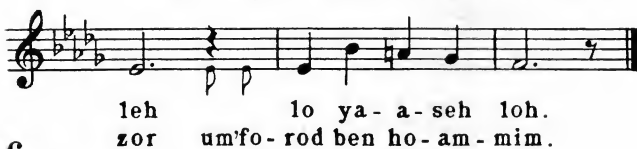
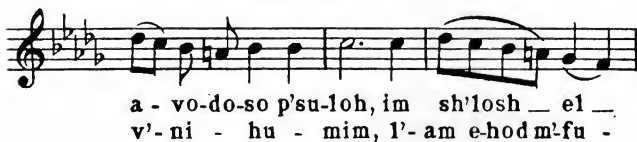
4 and 5



Ho-ra - ha-mon hu y'-vo-reh ha-
 Ho-ra - ha-mon huyishlahlonum'shi



mol b'sar ho-or-loh u - fo - rah — u-
 ho ho-leh to-mim biz hus - - has-



o — ka - she-mesh v'-yo-ha - lom — va -

yo-let po-nov b'-a-dar - to — va - yig -

lom — b'ri - si hoy'soh it - to — ha-ha-

yim — v' - ha-sho - lom . —

rit.

THE STAR-SPANGLED BANNER

Words by
FRANCIS SCOTT KEY
Con spirito

Music by
Dr. S. ARNOLD

(29)

Oh! say can you see, by the dawn's early

light, What so proudly we hailed at the twilight's last

gleaming Whose broad stripes and bright stars thru the

per- il - ous fight, O'er the ram-parts we

watched were so gal-lant-ly stream-ing? And the

rock-et's red glare, the bombs burst-ing in

air, gave proof thro' the night that our

flag was still there. Oh! say does that

star spangled ban-ner yet wave O'er the

land of the free and the home of the brave!

gleaming Whose broad stripes and bright stars thruthe

per- il - ous fight, O'er the ram-parts we

watched were so gal-lant-ly stream-ing? And the

rock-et's red glare, the bombs burst-ing in

air, gave proof thro' the night that our

flag was still there. Oh! say does that

star spangled ban-ner yet wave O'er the

land of the free and the home of the brave!

AMERICA

Words by
Rev. SAMUEL F. SMITH

Music by
HENRY CAREY



My country 'tis of thee, sweet land of
Our fa-ther's God to thee, au - thor of



lib - er - ty, of thee I sing; Land where my
lib - er - ty, to thee we sing; Long may our



fa - thers died! Land of the Pil-grim's pride!
land be bright with free-dom's ho - ly light!



From ev - 'ry moun-tain-side let free-dom ring,
Pro-tect us by thy might great God our King,

HATIKVAH

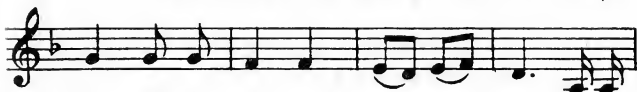
N. H. IMBER

Moderato

(31)



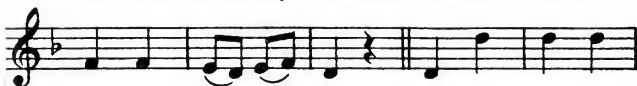
Kol od ba - le - vav p' - ni - mah



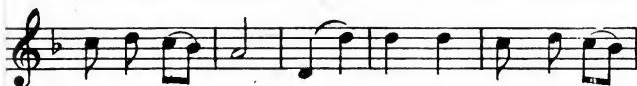
ne - fesh y' - hu - di ho - mi - yah u - l' -



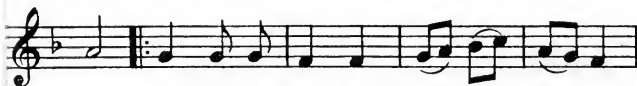
fa - tey miz - rah ka - di - mah, a - yin l' -



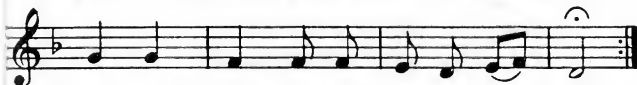
tsi - yon tso - fi - yah. Od lo av - dah



tik - va - te - nu ha - tik - vah sh' notal - pa -



yim lih - yotam hof - shi b' - ar - tse - nu



e - retz Tsi - yon vi - ru - sha - la - yim.